



How to Understand Qadar

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

The Four Levels of Qadar



Chapter One

This course aims to provide a foundational understanding of belief in Qadar, which is one of the fundamental pillars of Islam.

Understanding Qadar helps you appreciate the wisdom behind Allah's Decree and strengthens your Imaan. You realise that everything Allah ﷻ ordains in the universe is ultimately for the best, whether it's readily apparent or concealed.

This also includes the calamities that befall people.

Know that having faith in Allah, depending on Him, and asking for His help are the only ways to find relief from disasters.

When discussing Qadar, it's important to stay within the boundaries drawn by the Qur'an and the Sunnah. Going beyond them can cause confusion and misunderstandings, which will inevitably shake your Imaan.

The Prophet ﷺ advised us in a hadith reported by ‘Abdullah ibn Mas’ud:

- 1

[...] وَإِذَا ذُكِرَ الْقَدَرُ فَأْمَسِكُوا

[...] And when the Qadar is mentioned, be restrained.

Al-Mu’jam al-Kabīr lil-Ṭabarānī 10448

The matter of Qadar is built on evidence from the Qur'an and Sunnah and the belief of the Salaf.

Allah ﷻ says in the Qur’an:

- 2

إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Indeed, We have created everything, perfectly preordained.

Surah Al-Qamar 49

All things that exist are created by Allah and predestined to occur in a specific way.

Four Levels of Qadar

The foundation of the belief of Ahlus-Sunnah Wal-Jama'ah regarding Qadar consists of **four levels**:

- 1

Allah's Knowledge

His eternal, complete awareness of everything. It has no beginning or end.
- 2

Allah's Writing

He recorded the measures of all created things 50,000 years before the creation of the heavens and the Earth.
- 3

Allah's Will

Everything He wrote is willed by Him.
- 4

The Creation

Everything that occurs is created by Him, in accordance with His will.

Qadar can be defined as Allah's knowledge, His writing, His will, and His creation of all things.

The Knowledge and Writing of Allah

Chapter Two

1 THE KNOWLEDGE OF ALLAH

Allah's Knowledge is eternal. It encompasses everything that has occurred in the past, events that will happen in the future, and even things that have never existed.

He ﷻ knows the outcomes of what would happen if those things were to occur.

Allah ﷻ has given us examples in the Qur'an. He ﷻ says:

1

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

Had they 'really' intended to march forth, they would have made preparations for it. But Allah disliked that they should go, so He let them lag behind, and it was said 'to them', "Stay with those 'helpless' who remain behind.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Had they gone forth with you 'believers', they would have been nothing but trouble for you, and would have scrambled around, seeking to spread discord in your midst. And some of you would have eagerly listened to them. And Allah has 'perfect' knowledge of the wrongdoers.

Surah At-Tawbah 46-47

In this context, Allah is referring to the hypocrites. If they had been sincere and genuinely willing to fight alongside the Muslims, they would have taken the necessary actions. However, they did not. Allah, in His divine Decree, did not intend for them to join the army. He ordained that they remain behind and refrain from participating in Jihad.

Allah also elucidates the consequences of their involvement had they marched out with the Muslim army, which would have led to discord and mischief among the Muslims.

Remember that Allah's Knowledge has always been there. It has no start. It is eternal.

2 THE WRITING OF ALLAH

The Writing of Allah is different from His Knowledge in that its time has been specified.

Allah ﷻ says in the Qur'an regarding everything being written:

2

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity 'or blessing' occurs on earth or in yourselves without being 'written' in a Record before We bring it into being. This is certainly easy for Allah.

Surah Al-Hadid 22

This verse emphasises that everything that comes into existence, whether it is a being, an incident, a form of hardship or a blessing, has been predetermined and recorded in a divine record 50,000 years before the creation of the heavens and the Earth.

“
**ALLAH’S CONTROL OVER ALL
MATTERS IS ABSOLUTE,
AND EVERYTHING IS
EASY FOR HIM.**
”



In a Hadith, Abdullah bin 'Amr bin al-'Aas رضي الله عنهما reported:

3

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ
وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ - قَالَ - وَعَرْشُهُ عَلَى الْمَاءِ".

**I heard Allah's Messenger ﷺ as saying: Allah ordained the
measures (of quality) of the creation fifty thousand years before
He created the heavens and the earth, as His Throne was upon
water.**

Sahih Muslim 2653b

This suggests that the Writing occurred 50,000 years before the creation of the heavens and the earth.

The Will of Allah

Chapter Three

Understanding the concept of Allah's Will is of utmost importance as it underlies and encompasses all matters and issues.

Firstly, we must remember that everything, be it good or bad, sins or good deeds, blessings or calamities, exists because of the divine Will of Allah.

However, it is crucial to note that not everything willed by Allah is pleasing to Him. Some things, such as sins and disbelief, although willed by Him are disliked by Him.

In essence, every form of goodness or Khayr is pleasing to Allah while every kind of evil, even if it is willed by Him, is not.

Allah ﷻ says in the Qur'an:

1 تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْ كُلِّ آلَةٍ وَرَفَعْنَا بَعْضَهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مَنَ بَعْدَهُمْ مِّنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَبَيْنَهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

We have chosen some of those messengers above others. Allah spoke directly to some, and raised some high in rank. To Jesus, son of Mary, We gave clear proofs and supported him with the holy spirit. If Allah had willed, succeeding generations would not have fought 'among themselves' after receiving the clear proofs. But they differed—some believed while others disbelieved. Yet if Allah had willed, they would not have fought one another. But Allah does what He wills

Surah Al-Baqarah 253

This Ayah tells us about the fights that occurred between the succeeding generations. In it, Allah says that if He willed, those people would not have fought one another. He then says, “But Allah does what He wills.”

This shows us that an event or incident takes place because Allah intends it to.

In this case, He willed some of them to fight. But this does not change the fact that He dislikes such fights.

Everything in the world, from the worship of the righteous to the sin of the sinner, comes under the Will of Allah. However, not everything He wills is necessarily pleasing to Him.

A Why Does Allah Decree Matters That He Dislikes?

Allah ﷻ dislikes something yet He intends it because it ultimately leads to something a lot dearer to Him. Allah Decrees it not for the sake of the act itself but for the beneficial outcome that results from its evil.

Think about it. If Fir'awn did not exist, the courage and the righteousness of Musa عَلَيْهِ السَّلَامُ would not have been known.

Ibn Taymiyyah رَحِمَهُ اللَّهُ offered another example:

Imagine two groups of people — one consists of believers and the other is made up of disbelievers. Allah Decrees this division. He makes it a means for the believers to perform various acts of worship, like fighting the oppressors of the disbelieving group through jihad, calling the people of the second group to Islam through da'wah, and spreading knowledge to teach the Deen to those who accept it.

So, through the decree of disbelief in the second group, Allah enables the believers to engage in multiple acts of worship, which are dear to Him.

The Creation and Misconceptions Regarding Qadar

Chapter Four

Allah ﷻ says in the Qur'an:

- 1

لَلّٰهُ خَلْقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is the Maintainer of everything.

Surah Az-Zumar 62

From this, we understand that everything that exists in this world is created by Allah - including all beings, and their actions, the good and evil.

A

**A Misconception Regarding Qadar:
Can Something That is Decreed Be Evil?**

Regarding this matter, there are certain principles we should be aware of.

Firstly, the Prophet ﷺ informed us that Qadar can have Khayr (goodness) and Sharr (evil), in the hadith of Jibreel عَلَيْهِ السَّلَامُ:

- 2

وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

[...] And to believe in fate (Qadar), both in its good and in its evil aspects.

Sahih Muslim 8a

The Prophet ﷺ taught Al-Hasan bin ‘Ali رضي الله عنهما the du’aa of Qunoot. In it, he said:

- 3

[...] وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي [...]

[...] and save me from the evil that You decreed.

Jami` at-Tirmidhi 464

This suggests that some of the things Decreed by Allah ﷻ have the potential to give rise to evil, but this does not mean that Allah’s Decree itself is inherently evil. Evil is never attributed to Allah ﷻ or to His actions.

Secondly, there is nothing that Allah Decrees that is purely evil and does not produce any good. Every evil that results from a matter Decreed by Allah leads to a greater good that is beloved to Him, and it would not have occurred except as a part of Allah's divine Decree.

Allah ﷻ says in the Qur'an:

- 4

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ

Why did they not humble themselves when We made them suffer?

Surah Al-An’am 43

This verse underscores that when Allah's punishment came upon the people, they could have achieved a positive outcome if they had turned to Him with humility, sought forgiveness, and recognized their heedlessness.

This highlights that Allah Decrees calamities to allow His servants to repent, become humble, and sincere, and get rid of heedlessness.

Allah ﷻ also says in the Qur'an regarding His decree:

5 **وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ**

And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit.

Surah Al-An’am 112

Allah Decreed that for every Prophet there be enemies among both the jinn and mankind who conspire against them. However, if Allah had not willed it, it would not have occurred. This indicates that it is a part of Allah's wisdom to subject the messengers to tests and trials and raise their status. This was also the case with the Prophet ﷺ.

This was decreed for many reasons: to expose and bring out the evil within the hearts of the enemies of Allah, leading to their punishment, and conversely, to reveal the goodness in the hearts of the Messengers, thereby earning them Allah's praise and a high status in paradise.

The same can be said about the things we go through on a personal level. For instance, sometimes, we find ourselves in situations we don't like, but later, we see that they lead to something good in our lives.

We often cherish certain things, thinking they're best for us, but Allah ﷻ may replace them with things we don't initially like. In time, however, we realise that Allah's plan was indeed far better for us than we had thought.

Can Qadar Be Used as an Excuse to Commit Sin?

Chapter Five

THE CONCEPT OF QADAR, OR PREDESTINATION, CANNOT BE USED AS AN EXCUSE TO COMMIT SINS.

Allah ﷻ addresses this issue in the Qur'an as follows:

1 سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ؕ

The polytheists will argue, “Had it been Allah’s Will, neither we nor our forefathers would have associated others with Him ‘in worship’ or made anything unlawful.”

Surah Al-An'am 148

This verse highlights the disbelievers' argument or excuse that, even though Allah possesses the power to guide them to faith and prevent them from falling into disbelief, He had not done so.

In response to this, Allah ﷻ says in the Qur'an:

2 كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا ؕ

Likewise, those before them rejected the truth until they tasted Our punishment.

Surah Al-An'am 148

This verse serves to emphasise that the previous nations used the same false excuse and lie based on Qadar until they experienced the consequences of their wrongdoing. These people used Qadar to justify their sinful actions, even though they had no knowledge of Allah's Decree for them.

It must be noted that Qadar is from the Ghaib (Unseen) and is concealed from people. So how can they use something they do not know to justify their actions?

The Qur'an and Sunnah clearly command us to worship Allah alone. However, some individuals choose to submit to Allah ﷻ and obey His command, while others choose to disbelieve. Their ultimate destination - whether it be paradise or hellfire - while being encompassed within Allah's Qadar, is determined by the choices they make and the deeds they perform. In essence, each person is responsible for their choices and actions.

Guidance and Misguidance

Chapter Six

Ahlus-Sunnah Wal-Jama'ah hold the belief that guidance and misguidance are determined by Allah alone.

Allah ﷻ says in the Qur'an:

1

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, “What does Allah mean by such a parable?” Through this ‘test’, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious—

Surah Al-Baqarah 26

This verse underscores that Allah does not hesitate to employ examples of even small creatures, like a mosquito, for within them lies profound wisdom and clear signs from Him. Those who believe acknowledge these examples as truths from their Lord. Conversely, disbelievers raise questions about the intended message behind them.

By means of these very illustrations, Allah provides guidance to many individuals and leads many others astray. Those who persist in their defiance and disobedience are the ones who go astray.

The verses of the Qur'an act as a source of guidance for some, while for others, they increase them in disbelief. This distinction arises from the fact that obedient servants of Allah believe in His Book, and with the revelation of each new verse, their faith deepens.

Conversely, those who disbelieve hold disdain for everything within the Qur'an. As more verses from this Blessed Book are revealed, their contempt and disbelief only intensify.

When an individual obeys Allah, He leads them toward greater goodness. Conversely, the more sins they commit, the further they stray into darkness.

A Key Points to Keep in Mind

- 1 Allah ﷻ is just and never unjust to anyone. His fairness is evident in His actions and Decrees. We should never harbour negative opinions about Allah.
- 2 Allah is Al-Hakeem, the All-Wise. All His actions and Decrees are imbued with wisdom. Even when He guides someone or allows another to be misguided, there is wisdom behind it.
- 3 Guidance and good deeds are blessings and favours from Allah, while misguidance is a matter of His justice. He is worthy of praise for all His actions, whether He guides those He wills or allows others to be misguided.

Allah ﷻ says in the Qur'an:

1

وَكَذَلِكَ فَتَنَّا بَعْضُ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

In this way We have tested some by means of others, so those 'disbelievers' may say, "Has Allah favoured these 'poor believers' out of all of us?" Does Allah not best recognize the grateful?

Surah Al-An'am 53

In this verse, Allah is saying that He tests one group of people through another group. The rich and powerful people among the Quraysh used to look down on the Muslims, thinking that they weren't really favoured by Allah. They treated the believers as if they were inferior and had no status. But this situation was a test for them. Allah allowed it to reveal the arrogance in the hearts of the Quraysh.

Allah knows best who truly deserves His blessings. He knows who deserves to have faith, and He chooses those who are grateful.

B

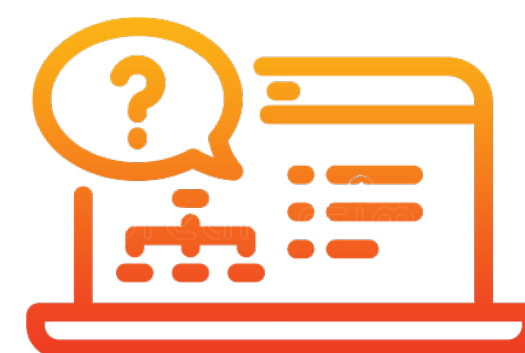
Allah is Never Questioned Regarding His Actions

Allah's actions are beyond questioning because He is the Creator of everything. He is not held accountable for His actions, but His creation will be held to account.

When Allah guides or misguides someone, it's an act of divine justice, under His control. What's in people's hearts is known only to Allah, and misguidance can be a form of His punishment, a way of upholding justice.

As ‘Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ stated, “Qadar is Allah's hidden knowledge and we do not uncover it.”

This principle echoes the beliefs of the early Salaf and signifies that there are limits when it comes to discussing Qadar. We should not delve into this topic any further than what we know about it from the Qur'an and Sunnah.



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